THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 516.)

It is not ours to ascetically abjure or ignore the relationship of the sexes, nor to indulge in the pleasures and shirk the responsibilities thereof. No man, no woman, has that right, for it is sin, and the effects are evil, individually and generally. It is ours to take upon us faithfully the full relationship, to accept and conscientiously discharge the responsibilities thereof, to magnify it and make it honorable in the sight of heaven and all men and women, for only thus can we thoroughly develop the full capabilities and the perfect nobility and dignity of manhood and womanhood.

It may be said that we thereby enter upon difficulty, labor, privation, and possibly poverty. What of that? "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." It is our duty to bravely face difficulty, labor, privation, and the chance of poverty for those we love. But then is not all this sanctified and lightened by the mutual affection of husband and wife or wives, of parents and children? Does it not serve to whet the appetite for their society? In labor for what other purpose is there so much attraction, so great incentive, so much affection, so much endearment, so much sweetness, so much pleasure, so much delight? In labor for what other end can a man strive so earnestly, or endure so thoroughly? Depend upon it, labor for no other purpose is so full of good cheer, so full of rich and immediate as well as prospective and far-reaching reward. Then welcome responsibility, welcome difficulty, welcome labor, welcome privation, welcome even poverty, if it must needs come. All these things the true and faithful husband and father will welcome with alacrity when for the welfare of the wife or wives and children guaranteed to him by heaven.

In nothing are the bravery, moral courage, and virtue of manhood more strikingly manifest than in man's conduct toward woman, and in the two opposites of intercourse and abstinence—abstinence where there is no right, faithful intercourse where there is right. There is nothing more base, nothing more unworthy of the name of man, than for a man to refuse to marry, and then to indulge in illicit gratification at every opportunity.

How can a man honor a woman more than by taking her in marriage, if both desire it, cherishing and protecting her as his wife, and assuming the full responsibility of all his association with her and of the offspring thereof? What more can he do to

manifest his heartfelt appreciation of the beneficence of the divine purpose in creating woman as a help-meet for man? What more can he do to effectively preserve her from pining spinsterhood and shame-bringing illegitimacy, to save her from the grasp of the destroyer, to deliver her from the snares and fiendish wiles of the libertine, and the too frequently consequent degradation? When a man becomes a faithful husband to a woman, in pursuance of mutual affection, he does all that man can do to respect, esteem, honor, and exalt her, and through her the whole sex.

It may not be a popular doctrine with the army, the navy, or the aristocracy, but I have learned that the most tender, respectful, and considerate conduct towards woman, the most scrupulous and exact avoidance of all unsanctified intimacy, is perfectly compatible with and essential to the true dignity and proper self respect of manhood, but that such dignity and self-respect are not incompatible with a man's having more wives than one, in accordance with the divine order. Man was made in the image of God, and is indeed a son of God, for He is our Father in heaven. It is man's privilege and duty, therefore, to remember whose son he is, and to bring his conduct to fully comport with that remembrance, doing nothing that may cause his Father to be ashamed of His offspring, but acting as if in His immediate presence, and endeavoring to deserve His express approbation.

People are in the habit of associating concretely and as identical the idea of plurality of wives and the idea of the abuse of that system of marriage. With equal propriety do the representatives of a crusty bachelorhood associate concretely and as identical the idea of marriage with one wife and that of the abuse thereof. The truth is, marriage according to either system is much what people make of it, only the capabilities of the polygamic system for good in the hands of good men far exceed the capabilities of the monogamic system in the hands of equally good or even better men.

Many a woman in America and England will overlook in a measure the "lapses" of her husband with courtesans, or with other women, but would revolt in horror from his having another wife. Now this is discriminating in favor of vice—winking at what cannot be other than dishonorable, wicked, and degrading, yet stoutly opposing what is really an honorable association, and has been so regarded extensively and for ages upon ages. There is something materially wrong in this. If it were not wrong, it would be much nearer right than it is.

You may wonder how the men of Utah behave to their wives. Well, to tell you the truth, I am apprehensive that some of the men do not behave a bit better than they ought to, but I do not think they behave half so bad to their wives as many an Englishman does to his one wife. Women are such excellent and interesting creatures in themselves, that they deserve the very best kind of treatment, but the "old Adam" is in us all, more or less, and even when we would do good evil is present with us. Yet, if, notwithstanding our common human weaknesses, we men do try to do the best we can, what more can we do?

He who does his best acts nobly—
Angels do no more.

If a man's wives are not satisfied when he does his best, can they tell him what better he can do to satisfy them? I must say that I am well convinced that a large majority of the husbands in Utah do try to do their best. It may be a very poor best, but I tell you it would puzzle other men to do better. I believe, as a community, all things considered, women are better treated there than in any other community. If, therefore, the men of Utah collectively are a little ahead of the men of other communities, which I certainly consider is the case, that is doing pretty well, is it not? It is beyond all controversy that marriage does flourish in Utah, but that adultery, prostitution, and debauchery do not, and, if not introduced from without, will be extinct. Is not this a grand result, a result of stupendous importance, of unspeakable beneficence? If divine polygamy requires any sacrifice, it is sacrifice to the noble, not to the ignoble.

You may also ask whether the women of Utah behave well in the poly-

gamic relation. Why, my dear madam, of course they do. You know well enough that, as a general thing, the women always do behave better than the men. To their credit I say it, I have no fault to urge against the wives of Utah. To say the least, I ever find your excellent sex ready and willing to march shoulder to shoulder with mine in every good word and work.

The very fact that the Mormons are acknowledged to be exemplarily industrious and moral, excepting in the one instance of polygamy, should be sufficient to induce anxious thought in reflective persons and cause them to ponder and revolve in their minds the question if a man's having more than one wife really is a "crime," or if Christendom is not mistaken in its estimate of that kind of marriage. It is not common for adulterers to be exemplarily moral in everything but their adultery, nor indeed in anything: Most adulterers are liars and wicked deceivers, many of them are drunken and profane, and they very frequently monopolize most other bad qualities of the heart.

Now if a man, in the conduct of life, faithfully observes the principles which, with my limited ability, I have endeavored to explain to you, how can he be a bad man? How can he be "defiled with women," though he have more wives than one? All the excellent traits which a model English husband manifests towards one wife, the Utah husband manifests towards his three, four, or six wives, as the case may be. He must be more of a man, a man of wider views, of more comprehensive understanding, of broader human (might I not almost say divine?) sympathies, and in so far a better citizen, worthy of all respect and esteem. How can it be other than that a community largely composed of such men is infinitely in advance of a community where men systematically defile and debase women, both by custom and by law, and where there is not sufficient virtue to abolish such an accursed state of things?

I am confident there is sufficient virtue and divinity in all true women to impel them to honor and regard with the highest esteem the men who honor them. A sensible woman, brought up in monogamic traditions and usages, and imbued with the consequent prejudices against polygamy, may be very sorely tried when the latter system of marriage presents itself for her consideration, but she cannot despise an honorable polygamist. In the very nature of things she must, from the bottom of her heart, profoundly honor a man who so far respects her womanhood and his own manhood as to live above all suspicion of acting towards her sex in any other manner than in accordance with the divine law. Standing upon that exalted plane, he may with impunity defy a thoroughly virtuous woman, who understands his position, to disrespect him. I may be permitted to pay your sex the compliment of saying that though a pure-minded woman perhaps may love an unrighteous man, for causes of personal fitness and liking in other respects, yet she cannot do other than respect, honor, and esteem, if not indeed reverence, a man of incorruptible integrity towards womankind, independently of whether he be a practical monogamist or a practical polygamist.

The God who honored polygamy through the long ages of Hebrew history, and in the primitive Christian church, will yet vindicate that system of marriage in these latter days. All history shows that a nation must accept either polygamous marriage, or the vile and horribly degrading alternative of prostitution. Look at the humiliating condition of monogamous England to-day. It is at least virtually conceded that prostitution is necessary to the army and navy, that the army and navy are essential to the prosperity, peace, safety, and even to the very existence of the nation. Therefore the national existence of England depends not upon the virtue, but upon the vice, of the people, upon prostitution. That is logic, if I have any idea of what logic is. All other civilized nations are in the same predicament. As a natural consequence, most of them, England included, have licensed prostitution. The United States did so locally in connection with the army during the late civil war, and many persons in that nation are in favor of the general adoption of such a measure. Therefore it may be

asserted boldly and without fear of substantial contradiction, that the whole national system of Christendom rests upon the prostitution, and largely upon the legalized prostitution, degradation, and utter ruin of women. Then how must Christendom be regarded in the eyes of a just God, who has ever unsparingly condemned the vile use of womankind? This is all wrong, radically wrong, and the only possible outcome of this dilemma for all Christendom is the adoption of the divine law of polygamic marriage. The more thoroughly the subject is sifted, the more overpoweringly evident does this become. Who knows but that this very Contagious Diseases legislation, so unutterably repulsive and galling to every pure-minded Englishwoman, has been permitted by Providence to educate, if possible, the minds of Englishwomen in the direction of a more competent system of social economy than that which now prevails in this country?

Polygamy is the divine order, and is manifestly destined to revolutionize the social relations of the civilized world, and reconstruct them upon the only satisfactory basis. When the right social reform is effected, national reform will be comparatively easy. The current monogamic traditions came not from the Bible, but from the corrupt civilizations of Greece and Rome. The monogamy of those nations was the veriest and the flimsiest sham, for divorce was exceedingly common, and so were adultery and open prostitution. A man could have several cast off wives living, but only one acknowledged wife at a time, the acknowledged one must be divorced before another could be obtained. In modern Christendom a man can have several wives in succession, but all except one must be dead or divorced. So it is held not to be against nature, nor divine nor human law, for a man to associate conjugally with several women. Probably three men out [of every four do associate with more than one woman each, honorably or dishonorably.

From Rome also came the abominable doctrine that the wife must be above suspicion, although the husband may revel in licentiousness with impunity, a doctrine not altogether ignored in the present day. Consistent with such doctrine is the prevailing custom of placing all the blame and all the punishment of sexual sin upon the woman, and letting the really guilty party, the man, go free, to be received into "society" again, often as a favorite.

[TO BE CONTINUED.]

FOURTH OF JULY IN SALT LAKE CITY.

[CONCLUDED FROM PAGE 499.]

The labors of the revolutionary fathers and those in which we are engaged are symmetrical parts of one great whole. We without them could not be made perfect, neither could they without us. Their works and ours are indispensably necessary to each other. They astonished the world by their physical triumphs. Their successors have acquired equal renown by the splendor of their intellectual achievements. To the settlers of the Rocky Mountains — the Latter-day Saints—under the guidance of President Brigham Young, is reserved the high distinction of making the system perfect by the addition of the spiritual —thus blending physical, intellectual and spiritual.

This is no vain fancy of ours. No unprejudiced person who watches this people can escape the feeling that there is a great destiny in store for them. It is the consciousness of the people that they have the ability to act a high part in the drama of humanity, and that it is the will of heaven that they should perform it, that sometimes gives offence, and causes them, as the same feeling did their revolutionary sires, to be misunderstood and misrepresented. We love the Constitution and the institutions of our country; we bless and revere the memories of the men

who were the instruments of framing and bequeathing them to us. With the views we entertain how could it be otherwise? How could we be anything but loyal? They laid the foundation, succeeding generations have built upon it; and it is our chief desire, with pious hands and thankful hearts, to repair the breaches and complete and crown the glorious edifice. To us the Constitution is a sacred instrument; we cherish it as the great charter of our rights, the palladium of our liberties. A spirit of restlessness and eagerness for change is characteristic of our day. There is nothing too holy or too sacred to escape its criticism and assault. It threatens everything, however venerable, with ruin. Even the holy Scriptures cannot escape the profanation of its touch. Under its influence men would alter them, as though their changes would make the truth of God of non-effect. While this spirit reigns the Constitution of our country, which remains as an invaluable monument of an age of virtue, patriotism and disinterestedness, is not safe. There is a growing disposition to detract from its value, to weaken its influence, to magnify its faults, to exhibit to the world the superior smartness of the men of the present day in contrast with the qualities of the men who were its authors.

Fellow-citizens, I scarcely need say to you that this is not the policy for us to adopt, for such a disposition has never been manifested here. Under the benign operation of the Constitution our fathers have enjoyed every right, the nation has grown and prospered as never nation did before, of which we have any account. Let us preserve it inviolate, and suffer no rude hand to assail or abrogate it. It is a holy compact, and where it is observed no fires of persecution can be enkindled, no freedom of the soul can be violated; the civil magistrate will restrain crime, but never control opinion; he will punish guilt, but never crush conscience, for it extends protection to every form of religious faith, and the synagogue of the Jew, the mosque of the Mussulman, the Joah house of the Buddhist, the chapel of the Methodist, the church of the Episcopalian, the cathedral of the Roman Catholic, the Temple of the Latter-day Saint, never receive outrage or violence by its authority, if the worshippers within their walls transcend not the freedom which it guarantees. It is these features in that glorious instrument that will make it immortal.

Already the nations pant for greater liberty.

"E'en now the word that rous'd our land
Is calling o'er the waves, 'Awake!'
And pealing on from strand to strand,
Wherever ocean surges break.
Up to the quicken'd ear of toil
It rises from the teeming soil,
And bids the slave his bonds forsake.
Hark! from the mountains to the sea,
The Old World echoes 'Liberty!'
Till thrones to their foundations shake."

Let us extend it to them. For this the Almighty Father of man had the Constitution framed. Leave it untrammeled, that the feast of freedom which it offers to the nations may be unstinted. Cast aside sectionalism, bigotry and oppression. Frown down every attempt to make office-holding a profession, and let it be a rule throughout the land that he who seeks position is the most unfitted to hold it. Elect to office the best men who can be found—men whom money will not bribe, whom honors will not dazzle, whose highest interest it will be to do right. If the Republic can be preserved, this is the plan to adopt, for the failure to do this is the fruitful source of all the evils which endanger its existence. Make Republicanism a power in the earth instead of a reproach; and let the world see that under the admirable provisions of our Constitution a people can have liberty and yet avoid license, can have power and not be intolerant, can maintain the sanctity of conscience as their own prerogative, and still be willing that others should enjoy the right too.

Let this be done and Canada's scruples and fears would vanish; poor, bleeding, anarchical Mexico would gladly accept the boon we have to offer, and South America, as well as more distant lands, redeemed from all misrule, would rejoice in the possession of constitutional liberty.

Whether our fellow-citizens who have the power do this or not, this declaration must stand; this constitution must be maintained; this form of govern-

ment must prevail. Here is a people in whose midst the vestal fire of liberty is kept brightly burning; here is a land admirably adapted as a refuge and a choice abode for freedom, and here, whate'er betide, the Constitution, and the government based thereon, will be cherished and upheld in all their original purity; and as long as the planets roll in their orbits, or time endures, the citizens of the kingdom of God upon the earth will fervently join in reverencing the names of Washington and the heroes of the American Revolution.

The audience were very briefly addressed by Presidents Geo. A. Smith and Brigham Young. Vocal and instrumental music, and toasts varied the proceedings. Fireworks in the evening closed the celebration.

CORRESPONDENCE.

ENGLAND.

Bristol, Aug. 4, 1870.

President Horace S. Eldredge.

Dear Brother—Something over a year has elapsed since my arrival in England, and during that time I have gained a little knowledge by experience. On my arrival at Liverpool I was appointed by President Carrington to labor in the Birmingham Conference, where I labored nearly a year under the able and judicious direction of President A. P. Shumway. When first entering upon the duties of my calling they seemed quite strange to me, and more especially when compared with my former occupation, yet they were not more strange to me than the customs and habits of the country were. I was not only placed in a strange occupation, but I was among strangers and far from my native land. I could look around me and see human objects of pity on every side, and this my eyes had not been accustomed to seeing. I might go to the east or west, to the north or south, and every way I saw hundreds who were actually suffering for want of the common necessaries of life. This was a strange thing to me. The question at once arose in my mind, "Have I any claim upon this country or its people?" The answer was (and seemingly natural enough), "No." "Have I money in my pocket or at my command to pay for my board and lodging?" This question also was quickly answered in the negative. "What is to be done then?" was the next question in order. "Why, honor the call that has been made upon you by the servants of the Almighty, sanctioned and sustained by the unanimous acknowledged kingdom of our God, and all will be well with you."

With this great, noble, and grand object in view, I began to preach the Gospel of Jesus Christ in my weak and illiterate way. Through the kind providences of the Almighty the way was prepared for the supplying of my wants, and it was then, and not until then, that I fully realized the saying that the Lord would take the weak things of the earth to confound the wise, for when I stood up before a congregation of people, though inexperienced in preaching, and raised my voice in defence of the glorious principles of the Gospel, it seemed as if the knowledge of eternity was opened to my view for me to select such truths as would enable me to demonstrate the truth of the principles of our holy religion. This gave me courage and consolation, and when I realized that God had heard my prayer and acknowledged me as His servant and ambassador, that paid and repaid me for every care, trial, and difficulty that I had had to contend with.

With feelings of pleasure and gratitude to God I travelled through my respective field of labor, forming many acquaintances with the people both in the Church and out. I found, as usual, that the Saints were kind and generous hearted, and I soon became much attached to them. They gained my confidence, esteem, friendship and prayers, and the worst wish and desire that I entertain towards any of them is, that they will so live that

they may be enabled continually to bask in the Gospel light, ever honoring and obeying the mandates of Heaven, which will place them in a position to receive the blessings that are in store for the faithful, and eventually gain them admission into the house of the Lord, where they can receive keys that will unlock glories which exceed the fame of this earth as far as the light of the sun does the glimmer of a candle. In fact, I should like to see all Adam's race attain unto these blessings. But we can say to one and all, outside of the Church of Jesus Christ of Latter-day Saints, that they no sooner will obtain those blessings in the course that they now are travelling, than the Israelites would approach the crest of Mount Sinai, when the thunders of heaven rolled round there in awful majesty, and the lightning flashed in vivid streaks like arrows hurled from the bow of the Almighty. These are facts which have been made known unto us through our rendering obedience to the Gospel. Hence it is this, in connection with a desire to honor God's requirements, which has induced us to leave our loved ones in the wilds of the west, and come to foreign lands to bear the glad tidings to the children of men that the narrow gate that opens to the path that leadeth unto life eternal has been opened again, that men, who are in the image of God, have been called, chosen, and empowered with authority from the courts of the eternal world to officiate in the ordinance of admitting persons into the Church of Christ, and that faith, repentance, and baptism are the first steps to be taken, without complying with which principles admittance by any person will never be obtained.

If all persons would listen to and obey the laws that God has made and will make known to His servants, nations would cease their strife, war would be heard of no more, murders and suicides would cease to disgrace the pages of the periodicals of the day, peace would be realized in all towns, cities, nations and empires, the inhabitants of the earth would dwell in love and union, like the stars in yonder heavens, each nation would move in its respective sphere without clash or collision, and in this way we should realize in behalf of the human family the majestic glory pertaining to the government of God, as well as gaze upon its order and beauty, which are made manifest in the heavens. Perhaps I have dwelt too long on this subject, but my soul is filled with delight when I meditate upon the government of God.

By the request of President Carrington I removed from the Birmingham to the Bristol Conference in June last, where I have been laboring since. Here, as in other places where I have been, the people were all strangers to me when I first came. Still I find that the blessings which were pronounced upon my head by the Apostles before leaving home, that "the way shall be prepared before you," "and inasmuch as you will stand up before the people in the name of Jesus Christ, your mouth shall be filled with words of salvation," are being verified daily, for such has been the case. These are living testimonies to me, and they add to my store of riches priceless pearls that thieves cannot break in and steal, nor yet moth nor rust corrupt. If there is anything that will bring joy, comfort, and consolation to the soul of man, it is when he is a member of the Church and kingdom of God, having a conscience void of offence towards God and all mankind.

I have visited a little through this Conference, and I find the Saints in this portion of the Lord's vineyard similar to what the Dutchman said about his corn, "The hills are few and far between, but very good when I finds them." So it is with the Saints here. During my last visit in the country we held three meetings, and a day or so previous to the time of holding them, we took the liberty of notifying the inhabitants in the vicinity where the meetings were to be held, that we would hold meeting at such a time and place, and that we would take pleasure in seeing as many present as would choose to come. By pursuing a course of this kind we were enabled to secure the attention of a few strangers. Whether they came with a pure motive, or out of curiosity, time will tell. But frequently

do I have the thought impressed upon my mind that winning souls to the kingdom of God now-a-days is much like "gathering grapes after the vintage is over."

I close with prayers for your peace and prosperity, and for the prosperity of the interests of the kingdom of God universally upon the earth, also with kind love to yourself, sister Eldredge, and the Elders throughout the entire Mission.

Aug. 16.

Elder Albiston arrived here on the 6th, and since that time we have been travelling in the country, visiting the Saints in their scattered condition. We have enjoyed ourselves very much and had a splendid time with the Saints.

I remain your brother in the Gospel of peace,

ALMA ELDREDGE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 23, 1870.

LIFE AND DEATH ARE BEFORE THEM.

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THE grand spectacle which the two foremost nations on the European continent present at the present time is that of not less than half a million of men engaged in the act of mutual destruction—mowing each other down like ripened grain, devastating the fair face of nature, shedding each other's blood like water, and leaving behind them multitudes of widows and orphans and a war despoiled country. A hundred thousand official murders in less than a month, to say nothing of the wounded, the sick, the robbed, the inevitable collateral destruction and waste, and the never failing demoralization incident to war. The recent American civil war sent a dark wave of demoralization over the whole civilized world, the effects of which are painfully prominent even now. The present war startled and shocked all Europe by its abrupt and unexpected outbreak, and the thronging events of the war, with the vigor, force, and relentless and all-absorbing earnestness with which it has been carried on, have filled the world with amazement. The nations stand aghast at the deadly cannibalistic gusto with which France and Germany have tried to eat each other up. And these are the grand fruits of the highest civilizations of Europe—a deadly enmity of peoples towards each other, and a demoniac rage for destroying each other!

Turn we from this most humiliating spectacle to that in the west, whence the glad tidings of life and salvation through the Gospel of Jesus Christ are proclaimed to the benighted though professedly enlightened nations, and where the Saints of the Most High God are endeavoring to build up His everlasting kingdom, which is peace and righteousness and life and health and joy to all—organization instead of disorganization, unity and harmony instead of division and discord, brotherhood instead of antagonism, births instead of deaths, construction instead of destruction, building up instead of battering down, helping to live instead of seeking to kill, increasing and multiplying

instead of decreasing and subtracting, replenishing instead of devastating, making wives and producing and rearing children instead of making widows and orphans, beautifying the face of nature instead of despoiling it, planting trees instead of felling them, in short the practice of the principles of life and salvation instead of those of death and destruction.

All men, however, are agents to themselves—they can choose life or death. The Gospel of Jesus Christ has been brought within the reach of the people of Europe these many years, and they can accept it and repent and be baptized if they choose, for it is free to all, rich or poor, and those who will not choose the way of life must go the way of death, and the wicked will continue to slay the wicked in spite of the false prophecies of "Peace, Peace," with more deadly determination and increasing vim, until the earth will become desolate, as the Scriptures say. J. J.

NOTICE TO CONFERENCE PRESIDENTS AND EMIGRANTS.—Those of the Conference Presidents who have not yet sent us the names and ages of the Saints who intend to emigrate Sept. 7, should do so at once.

The emigrants are requested to be in Liverpool not later than Sep. 6, and on their arrival to send one of each family to 42 Islington for their tickets. No emigration passbooks should be brought to Liverpool; they must be sent to the Conference Presidents to be exchanged for orders on the Individual Emigration Fund.

The steamer will be lying in Sandon dock, and all the emigrants can embark with their luggage Sept. 6. If any persons send luggage by luggage-train to Liverpool, they must send it not later than Sept. 3, and have it distinctly and properly addressed, that they may not be disappointed in its not arriving at Liverpool in time, otherwise they may have to leave England without it.

MUSEUM AND MENAGERIE.—Elder John W. Young has established a Museum and Menagerie at Salt Lake City, to which liberal contributions have already been made by the citizens of Utah, of the animal, vegetable, and mineral productions of that Territory. If the Elders in their travels in various countries, and the Saints as they gather to Zion, would secure and carry home with them any remarkable specimens of the natural or artificial productions which they may meet with, and can reasonably obtain, and that are worthy of a place in such a collection, it would help materially to enlarge and extend the interest and value of the institution, so that it would soon become a place where a spare hour could be devoted with pleasure and profit.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, ABERDARE, SUNDAY, AUGUST 14, 1870.

10.30 a.m.

Present on the stand from Utah—Horace S. Eldredge, President of the European Mission; Thos. Howells, Pres. of Glamorgan Con.; L. W. Richards, Pres. of the Monmouthshire Con.; J. S. Lewis, Pres. of the Swansea Con.; Joseph Parry, Caleb Parry, Geo. G. Bywater, and Eliezer Edwards, laboring in Swansea, Monmouth, and Glamorgan Conferences.

President Howells read the financial and statistical reports for the half-year ending June 30, from which it ap-

peared that the Conference consisted of 11 Branches, with 92 Elders, 25 Priests, 15 Teachers, 21 Deacons; emigrated 2, baptized 30; total number, 659.

The general authorities of the Church of Jesus Christ of Latter-day Saints in Zion were presented and unanimously sustained; also Horace S. Eldredge, President of the European Mission and the adjacent countries; Thomas Howells, Pres. of the Glamorgan Conference; and the present organizations of the Church of Jesus Christ of Latter-day Saints in all the world.

Elder Edwards delivered an address in the Welsh language, which was followed by addresses by Elders C. Parry and J. S. Lewis in English, all of which were instructive and interesting and listened to with marked attention.

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Afternoon.

The time was occupied by Elder Bywater and Pres. Eldredge, who addressed the congregation in English in a very able and fluent manner.

6 p.m.

Elders Joseph Parry and L. W. Richards occupied the first part of the evening, followed by Pres. Eldredge, whose discourse was highly interesting. Elder T. Howells bore a very faithful testimony to the restoration of the Gospel, in the Welsh language. Elder J. Jones also spoke a short time and bore his testimony.

The services of the day commenced and concluded with singing and prayer, and were much enlivened by the Merthyr and Mountain Ash choirs discoursing at intervals in hymns and anthems in a praiseworthy manner. The congregation numbered about 500.

L. W. Richards.

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[At a meeting at Merthyr, August 18, Elder Thos. Howells delivered his farewell address, previous to taking charge of the Bristol Conference, and Elder Geo. G. Bywater was presented and unanimously sustained as his successor in the Presidency of the Glamorgan Conference.—Ed. Mil. Star.]

CORRESPONDENCE.

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AMERICA.

Kent, Ohio, Aug. 1, 1870.

Elder A. W. Carlson.

Dear Brother—Just a line to say that our journey thus far has been agreeable, with the exception of seasickness, and that was made quite bearable by kind attention from all the officers on board. It is but justice to say that our captain and all the officers did all in their power for our comfort and happiness. All the Elders and Saints expressed themselves satisfied with every arrangement for our comfort while on the ocean.

My kind regards to our beloved President Eldredge, brother Jaques, and all in the Office.

I remain your brother in the Gospel of peace,

L. W. Shurtliff.

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New York, Aug. 5, 1870.

President Horace S. Eldredge.

Dear Brother—On Monday last the S. S. *Minnesota* arrived with a company of Saints, in charge of brother Jesse N. Smith, who informed me all were well, had been well treated by the officers on board, and felt first rate. I found a number who could not go further than Chicago or Omaha.

Please remember me to the brethren at 42. My kind regards and best wishes to sister Eldredge and yourself. That you may both be blessed with all you desire in righteousness is the prayer of your brother,

W. C. Staines.

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ENGLAND.

Devonport, Aug. 3, 1870.

President Horace S. Eldredge.

Dear Brother—As you have notified me that it is my privilege to return home with the next company of Saints, I feel desirous, while I have a little time, to follow the example of others of my brethren, to give some account of my stewardship and mission, as I

may not have another privilege, on such an occasion, to give my testimony to the great work of God in this our day.

I received the Gospel in this land in Stalybridge, in the year 1840. I presided over the Ashton-under-Lyne Branch of the Church about eight years. I was then called to travel. I broke up my home, and performed a mission of two years in this land, having my family with me. I presided over the Sheffield Conference in 1852, the Leeds Conference in 1853, and emigrated to Zion in 1854.

I experienced the first grasshopper war, and came on this mission in the second, being called to come to Europe at the Conference at Salt Lake in 1868. I travelled all the way by sea and land with no other missionary with me, experiencing very manifestly the kind hand of God over me while passing through scenes which demonstrated to my senses that crime had made astonishing progress since I had travelled through those cities before. In my judgment they have far outstripped, in increasing in wickedness, the Saints (many of them) in their gathering place in striving to increase in righteousness.

I arrived in England September 7, 1868, well, and rejoicing to be delivered and to find better company. I was kindly received, and it seemed very good. I was appointed to labor in the Nottingham Conference, under the presidency of Elder L. W. Shurtliff. We labored very happily together, and I formed a very pleasant acquaintance with both him and the good Saints, who were very kind to us, and showed their faith by their works, many of them, and when I came to part with them it seemed like leaving home again.

I next labored with pleasure under the presidency of Elder A. D. Brown in the Bristol Conference, but did not have his company long. I arrived in Bristol while he was out paying a first visit to the rightly-named Land's-end. I found Elder Henry Moore, and in his company I had the privilege to become a little acquainted with some of the Saints in the Bristol and Bath Branches. I was soon directed to labor in the Land's-end, as a district, and I have labored there ever since.

When Elder Brown returned home from his mission, Elder Joseph S. Richards was appointed to preside, and I very highly appreciated his correspondence and also his acquaintance and good company, but it was not very extensive, for I only received one visit from him, and paid him one, which was the case also with Elder Brown.

I am very thankful to those brethren and the Saints in the Bath, Nottingham, and Bristol Conferences, for their many kind acts towards me. They have my hearty thanks and blessing, and I pray God to reward them according to their works.

I never saw Joseph Smith, but I have been personally and intimately acquainted with President Brigham Young, and have heard his teachings, both in this land and at home in Zion, and I have never heard him teach anything but that which I call right, and which will agree with the Bible and all the books called sacred that I have read. His character is unimpeachable, and I now testify, after this length of experience in the Church, that I do know as well as I know anything, that Joseph Smith was called of God to build up his kingdom in this age, and preside over the last dispensation of the Gospel to man on the earth, and that President B. Young is as honorable as Joseph Smith was, and stands lawfully in his stead. I know it by the power of God, by the gift and power of the Holy Ghost, and I know that no man knows it in any other way, neither that Jesus is the Christ. I bear this testimony in connection with the testimonies of my brethren, that I may assist to strengthen the weak Saints, and leave the world without excuse, that my garments may be clean from their blood, for it is not long ere many sore judgments will be poured out from God on those who reject this Gospel.

I now render unfeigned thanks to God for my mission, for it has been of great value to me, for while I have been exiled from others of my fellow missionaries God has poured out His Holy Spirit upon me in power, and it has burned in my bosom like a holy fire, revealing many principles of eternal truth to which I was an entire stranger before. My labors have been

a great delight, and my time has passed away very pleasantly, and always seemed too short.

I thank you for my release to go to my mountain home, to see the dear ones at home and mingle with the body of the Church, yet it would have been right if I had had to stay.

I have had some very agreeable correspondence with Elder Alma Eldredge since he was appointed to preside here, but have not yet seen him. He has just sent me an invitation to go to Bristol and pay a short visit there before I leave the Conference, and now I expect to have a good treat in his company and the Saints on that side of the Conference.

May God bless you with all needed blessings, to enable you to fulfil your high calling honorably and to your entire satisfaction, and also all my brethren that stay to assist you, is the prayer of your humble servant and brother in the everlasting covenant renewed,

JOHN ALBISTON.

Faversham, Kent, Aug. 10, 1870.

President Horace S. Eldredge.

Dear Brother—I am happy to inform you that all is well in the Kent Conference. In visiting the Saints I find them, with but few exceptions, alive to the interest of the cause. We have good meetings, in which the spirit of God is freely enjoyed. Occasionally we have some strangers attend, who, while under the good influence of the Saints, seem well disposed towards the principles of the Gospel, but, in returning to their associates of the world, seem to forget all they have heard and are like the dog who returns to his vomit, although of late I have had the pleasure of adding several to our numbers. It is very encouraging to see there are still some few who are willing to forsake the pleasures of sin and turn and serve God.

I take great pleasure in lifting up my warning voice to the inhabitants of this land, to tell them of the judgments the Almighty is pouring and will pour out upon them for their wickedness, and show them how they can escape His displeasure. But almost all of them seem to be utterly blinded by priestcraft, and to allow the divines of the day to lull them to sleep by telling them that Christ did all that was necessary for their salvation, and all they have to do is simply to believe in him, as he will stand for them at the judgment seat.

The Saints are very poor in this Conference, and the consequence is very few will be able to gather home this season. I hear good reports from those who emigrated last year from here. They send back cheering letters to their friends, and encourage them on in the good cause, telling them to wait patiently their time of deliverance from the yoke of bondage.

I will conclude praying God to bless you and all who favor the interests of the great latter-day work.

With kind love to all at 42, I remain your brother and co-laborer in the vineyard,

GEORGE BARTON.

Newcastle-upon-Tyne,
Aug. 14, 1870.

President Horace S. Eldredge.

Dear Brother—I am happy to say that I find the Saints in this part of the country improving. We have good meetings and the majority of the Saints seem to be awake to their duties, although the war greatly affects trade, causing many of the Saints to be thrown out of employment, yet they are looking for better days.

Since I began to labor in this Conference, ten or twelve persons have been added to our number by baptism, and several others bid fair to follow. A few days since, I had the honor of leading six new members down into the sea and laying them in the likeness of the watery grave, which was truly a cheering scene.

I was greatly delighted with my visit to Nottingham, as you well know. I remained three or four days after your departure, visiting and attending meetings with the Saints of my former field of labor, whom I found alive to their religion, and I trust that they will remain firm to the end.

Since my return to my present field of labor, I have been visiting the various Branches, holding meetings, and endeavoring to create a renewed desire in the Saints, as well as myself, to take fresh courage and to be more de-

termined in the great work in which we are engaged. All being well, we shall hold a large out-door meeting on the morrow, and with the help of the Lord we hope to be able to point out to the people the path that leads to life.

Brother Thompson is well and, as ever, he is doing all he can for the spread of truth. I find him to be a good man and one that is greatly beloved by the Saints.

With kind love to all at 42, and ever praying for your prosperity in your high and holy calling, I remain your humble servant in the Lord,

GEO. LAKE.

UTAH NEWS.

THE following are from the *Deseret News* to July 29:—

Lydia Thompson's troupe were performing six nights at the Theatre.

An agricultural and horticultural editorial party from the East were visiting the city.

The stable in the rear of the Salt Lake House was burned down, July 21. Loss a thousand dollars.

The Sixth Ward Sunday school, with a brass band, had a good time at Mark Lindsay's, July 18.

The stable and the chair factory of brother John Cottam, North Temple-street, were burned July 29.

In the southern portion of the Territory the weather had been unusually hot. Two cases of sunstroke had occurred at Fillmore.

The Supreme Court for the Territory adjourned, July 18, for one week, in consequence of the non-arrival of Chief Justice McKean.

The Theatre was reopened, July 22. Walter Montgomery, Geo. F. Train, Lydia Thompson's troupe, and Duprez' minstrels were among the attractions come or to come.

Brother Samuel T. Curtis reported the 'hoppers between Payson and Pondtown, July 16, in greater numbers than he had ever seen them before, travelling toward Salt Lake.

Eight cars and a caboose, loaded with happy excursionists from the 3rd, 8th, 10th, and 11th Wards, Peter Sinclair marshal of the day, went to Ogden and Lake Side, July 15.

Brother S. T. Curtis had discovered some portions of the fossilized skeleton of an enormous animal of the mastodon species, near Pondtown. They were deposited in the Museum.

The people of Ephraim were building a new meeting house. A city hall had been erected at Moroni. Peas, corn, and potatoes were looking well throughout Sanpete County.

Dr. Anderson performed the operation of lithotomy on a little son of brother Moroni Brown, of Ogden, and Dr. Richards amputated the second toe of a little son of brother James S. Brown.

Brother J. Armistead wrote from Pleasant Grove that Joseph, son of brother C. W. Moor, of that city, had the little finger of his left hand blown off, by an accidental discharge of his firearm, July 24.

J. Morgan, C. L. Stevenson, C. S. Hammer and others were discussing mining matters, some thinking Little Cottonwood all "wildcat," and others that it is "the grandest thing out," next to the "new move."

Mr. Geo. Cronyn was found dead in his room, 7th Ward, July 23. E. L.

T. Harrison, C. H. Force, and D. Stuart, coroner's jury, returned a verdict that death was caused by an over dose of sulphate of morphine.

The Deseret Telegraph Line had opened an office in Z. C. M. I. Drug Store, and was in communication with the Atlantic and Pacific Telegraph Company's line, which had a double line of wires and was building two more.

Brother Oscar Lyons reported the grasshoppers gone from Summit County, potatoes and corn were the crops remaining, but the people were feeling and doing the best they could after losing their crops for four years running.

Geo. Francis Train "defended Brigham Young and replied to Anna Dickinson and Schuyler Colfax" before a large audience in the Theatre July 23, and addressed the congregation in the Tabernacle the next (Sunday) afternoon.

It was reported that at a Gentile convention in the north, Judge Strickland said that they did not expect to elect their delegate this year, but would next, and that President Grant had told him to go ahead, and he would sustain him.

Presidents B. Young and Geo. A. Smith, accompanied by Elders John Young and W. H. Folsom, architect, left Salt Lake City for Provo, July 18, for a few days on business connected with the erection of the Provo Co-operative Woollen Factory.

Sister Lydia Taylor, of Santaquin, wrote that the ladies of that place had taken a liking to brown bread and bean soup, at least they had that fare at a spinning bee and pic-nic in the school-house July 9. Excellent fare for those who like it, or can't get any other.

A mass meeting of citizens was held at the Tabernacle, July 18, Judge Elias Smith in the chair. Speeches were made by the Chairman and Hon. Geo. A. Smith. Hon. Wm. H. Hooper was nominated for Delegate from Utah Territory to the Forty-Second Congress. A Territorial and County ticket was also nominated.

John M. Dalley wrote that the children of Provo Sunday schools, accompanied by the superintendents, teachers, and others, had a procession, July 11, to the grove of Bishop Scott, where the day was pleasantly spent in exercises and amusements of various kinds, the Provo brass band making the air musical. Committee of Arrangements—W. H. Dusenberry, H. Maiben, C. J. Kempe, A. Holladay, and W. G. Anderson.

Mr. James C. Brown wrote from Manti, July 13, that the weather had been extremely sultry, with little rain, grass was scarce, and the 'hoppers had taken the wheat and oats and materially damaged the hay crop, but they were nearly gone. Health prevailed. The people were busy getting out rock to build better houses. A flute band, under the direction of Major Geo. Snow, was making rapid progress. The desire among the young for education was on the increase.

"J." wrote from St. George, July 5, that the harvest of small grain was nearly completed, and was excellent and large. Prospects for corn, cotton, and sorghum moderate. "J." had a "splendid" patch of Japan rice. Grass crop unusally fine and large. Apple crop not large but good, peaches large and of excellent flavor, apricots and early apples gone, hybrid cherries large, full, and ripening, grapes ripe for the 24th, no grasshoppers, bees doing remarkably well, people tranquil, healthy, prosperous and happy.

Brother Charles Monk wrote from Spanish Fork, July 20, that a co-operative society for the production of silk was instituted there, shares ten dollars each. Sixty ounces of silkworm eggs had been produced the passing season, brother Samuel Cornaby producing about two-thirds of them. Harvesting had commenced, and, though the grasshoppers did considerable damage early in the season, the crops never looked better. C. C. Nielson, 16 years old, while bathing in the creek, July 17, slipped into a deep hole and was drowned.

On Sunday afternoon, July 24, after meeting in the Tabernacle, Presidents Young, Smith and Wells, several of the Twelve, and several hundred other citizens, with Croxall's brass band, went in a special train to Ogden, and met Hon. W. H. Hooper, Delegate to Congress, to welcome his return home. Mr. Hooper was accompanied by John T. Caine, Esq. Crowds were assembled at the intermediate stations. The captain made a short speech at Kaysville. He was greeted at Farmington with cheers and the firing of cannon and with music and salvoes of artillery at Wood's Cross.

The "24th of July" was celebrated on the 25th at Salt Lake City, by firing of cannon, flags to the breeze, music, procession of school children and teachers, pioneers, the Twelve, Bishops, Territorial, County, and city officers, bands, and committee to the New Tabernacle, where about ten thousand people assembled. Addresses were made by Elder Orson Pratt, Presidents Geo. A. Smith and Brigham Young, and Hon. W. H. Hooper. In the evening a display of fireworks closed the public demonstrations. The day was also reported celebrated with spirit at Fairview, Manti, Nephi, Provo, Pleasant Grove, American Fork, Bountiful, Brigham City, Peoa, and Coalville.

SCRAPS OF NEWS.

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The New York "World" says, Gen. Augur has established a military post at Provo City.

THE WAR.—There were some sanguinary battles around Metz last week, and the advantage was evidently with the Prussians, the Crown Prince being near Chalons and Bazaine shut up in Metz. Both armies suffered enormously.——The Germans use all the men they can get into battle and then bang away until they win.——Russia does not like Prussian supremacy in Europe.——Prussia has appointed Governors for Alsace and Lorraine.——The Pope wants to mediate.——Paris defences, 24 miles, mount 1000 guns.——The French Ex-Premier, Ollivier, and wife, fled chopfallen to Italy.——Algerine Arab chiefs offer France 20,000 horsemen and 50,000 Turco volunteers.——Algeria is in a state of siege.——Father Hyacinthe volunteered to work as a navvy on the defences of Paris.——Riots in Paris and other places.——Prince Charles of Roumania is afraid of Russia's occupying the Danubian Principalities.——The "Daily News" thinks 100,000 men have fallen in the recent battles.——The "Economist" says the leadership of the French is simply infamous.——The Prussian army lives on the people in the conquered provinces.——The French Government has announced another loan —of £31,000,000.——A naval engagement in the Baltic, between four German and six French vessels, off the island of Rugen.——The tremendous nature of the conflict, and the awful loss of life entailed, rather cool the Dublin Fenians. They don't want to be all swallowed up before breakfast.

THE OLD WORLD.—Liverpool has had more deaths than births of late.——Mazzini has been arrested.——Recruiting is brisker in England.——The driver of the Chester and Ruabon mail-cart lost cart and horse the other night. Beer did it.——Barnstaple has neither fire-brigade nor water, but in spite of all that a recent fire was the most destructive ever known there.——Sir Edward Cust, a Cheshire magistrate, says Mary Carrol is the most unmitigated curse that ever fell on a small district. Everything that is bad belongs to her. How's that, Mary?——Gloucestershire is raising sugar beet extensively for making spirits, as that pays better than sugar.——English engine-drivers race for the points.——Edward Brierly shot at Captain Elliot, at Chesterfield. The public side with Brierly, as his wife is mentioned in connection with the case.——Awfully fierce gale at Table Bay, Cape of Good Hope, July 10.——The Breakwater Fort, Plymouth, will be the strongest in existence.——The war impels British tourists to "do" their own country.——A gold nugget, 93 lbs., found at Victoria.——Mr. James Cartwright, of Tarbock, finds his wheat crop 80 bushels to the acre. Mrs. Oliver, of Woolton, finds hers upwards of 70 bushels per acre, and of splendid quality, although considered a poor crop when growing.——Mr. Justice Mellor says Stafford is the most stinking town he was ever in. Mr. Huddleston says it is the healthiest in the circuit. Mr. Mellor says if the town was sewered, the inhabitants might miss some favorite smell.